

# Reconstruction of Islamic Ecotheology in Addressing the Global Ecological Crisis

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## Abstract:

The global ecological crisis, characterized by accelerating climate change, massive deforestation, environmental degradation, biodiversity loss, and rising pollution across regions worldwide, poses a real threat to the sustainability of human life and other living things. These ecological issues cannot be understood solely as technical or structural issues, but are also closely related to the moral and spiritual crisis of modern humanity. From an Islamic perspective, the relationship among God, humans, and nature is integral, such that environmental damage reflects human failure to fulfill their theological responsibilities. Islamic ecotheology is a conceptual framework that positions the earth as a divine trust to be protected and managed responsibly. Fundamental principles such as *tawhid*, *amanah*, *mizan*, and *ihsan* serve as an ethical foundation for building sustainable ecological awareness relevant to the challenges of the times. This research uses a qualitative method based on a literature review with a theological-philosophical approach and reflective analysis of various Islamic literature and contemporary studies. The purpose of this research is to comprehensively examine the concept of Islamic ecotheology, both theoretically and practically, and to explore its contribution to the formation of environmental ethics in the modern era, including in the context of the digital public sphere. Research findings indicate that the reconstruction of Islamic ecotheology is an urgent need to foster spiritually-based ecological awareness, while simultaneously responding to the dynamics of digitalization that influence environmental ethics practices through processes of amplification, commodification, and moral polarization. Therefore, the integration of theology, ethics, and ecology is seen as a fundamental strategy for realizing sustainability as a divine mandate for all humanity.

**Keywords:** ecological crisis; ecotheological reconstruction; digitalization; Islamic ecotheology.

## INTRODUCTION

The current global ecological crisis can be understood not only as a physical and quantitative environmental issue but also as a theological crisis and a decline in human morality. The latest report from the Intergovernmental Panel on Climate Change (IPCC) confirms that climate change, deforestation, and environmental degradation are largely the result of human activity. A more fundamental problem is that these human actions are often carried out without an adequate ethical foundation, spiritual awareness, and moral responsibility. As a result, natural resource exploitation occurs excessively and uncontrolled, causing serious disruptions to the ecological balance and stability of life systems on Earth. This view emphasizes the importance of integrating spiritual awareness, ethics, and science to develop sustainable and responsible human behavior towards the environment, thereby minimizing ecological damage and maintaining the earth's sustainability (Bevans, 2002).

From an Islamic ecotheological perspective, the current ecological crisis reflects humanity's failure to understand and fulfill its role as caliph on earth. Theologically, Islam establishes fundamental principles that require humans to maintain the balance of the universe as a form of mercy for all creatures (*rahmatan lil 'alamin*). Humans are positioned not as absolute owners of the earth, but as responsible stewards of the survival of all creatures. Unfortunately, awareness of this responsibility often remains only a formal ritual without concrete implementation in daily life. As a result, environmental conservation practices are rarely effectively realized, even though theological principles are in place. Studies of Islamic ecotheology emphasize the need for integration between spiritual awareness, moral ethics, and practical action to bridge the gap between theological norms and human behavior, so that environmental sustainability can be maintained and the role of caliph can be carried out comprehensively and meaningfully (Widiastuty & Anwar, 2025).

From an Islamic perspective, the ecological crisis is not merely a scientific or technological issue, but also reflects theological and moral dimensions. The Qur'an emphasizes that humans are placed as caliphs on earth with the responsibility to prosper, maintain balance, and prevent damage (QS. Al-Baqarah: 30; QS. Ar-Rum: 41). Current environmental damage can be understood as a reflection of human failure to fulfill this divine mandate. Seyyed Hossein Nasr emphasized that the modern ecological crisis is a spiritual crisis because modern humans tend to separate themselves from cosmic connectedness and ignore the sacredness of nature. This view emphasizes the need to integrate spiritual and ethical values into ecological practices, so that ecological awareness is not only pragmatic but also rooted in moral and spiritual responsibility that affirms the harmonious relationship of humans with nature and God (Nasr, 1996a).

Modernity has given rise to an anthropocentric paradigm that places humans at the center of the cosmos, thus viewing nature solely as a resource for economic gain. This view has subsequently evolved into extractive capitalism, driving massive deforestation, uncontrolled urbanization, and excessive consumption of fossil fuels, all of which have resulted in massive environmental degradation. In many Muslim-majority countries, economic development is often carried out without regard for the principles of ecological sustainability taught in Islam. This inconsistency between development practices and theological teachings creates a widening gap between the spiritual values and ecological behavior of the people. As a result, human actions often ignore their moral responsibility to the earth as a divine trust, leading to a real ecological crisis (Rahmat et al., 2025).

Islamic ecotheology emerges as a response to this gap by offering a holistic and transformative approach. Ecotheology not only reinterprets sacred texts in the context of the environmental crisis but also builds an ecological ethic rooted in Islamic spirituality. Fundamental principles such as tawhid, amanah, mizan, and ihsan serve as the theological foundation for forming an inclusive, just, and transformative ecological paradigm. Through the principle of tawhid, humans recognize the unity of the cosmos and the interconnectedness of all creatures; amanah emphasizes human responsibility as caliphs who care for the earth; mizan emphasizes the importance of ecosystem balance; and ihsan encourages the practice of goodness that goes beyond minimal obligations to nature (Ibadulloh & Mutaqin, 2023). With this approach, nature is no longer viewed as an object with merely instrumental value, but as possessing intrinsic value that must be respected and preserved. Islamic ecotheology, therefore, serves as a conceptual framework that integrates spiritual, moral, and ecological values, providing guidance for humanity to live in harmony with nature and build sustainable ecological sustainability.

The development of digital technology and social media has transformed the way humans interact with the environment. The digital public sphere has opened up opportunities for the emergence of broader and more massive environmental movements, through viral campaigns, online activism, and the rapid production and dissemination of ecological knowledge. Digital platforms enable more inclusive public participation, foster ecological awareness, and strengthen advocacy for environmental issues (Mudin et al., 2025). However, this digital transformation also presents significant challenges. Good values can be commodified into consumer products or content, while moral polarization and virtue signaling practices can obscure the substance of genuine ecological action. In other words, although the digital sphere expands the reach of environmental action, ethics and sincerity in ecological practice must be maintained so that the resulting movement is not merely symbolic, but grounded in moral responsibility, spiritual awareness, and a real commitment to environmental sustainability (Tufekci, 2017). Therefore, the reconstruction of Islamic ecotheology needs to accommodate digital dynamics to be more relevant in the contemporary era.

Islamic universities, including UIN Sunan Gunung Djati Bandung, play a strategic role in the reconstruction of ecotheology through education, research, and community service. A scientific approach that integrates Islamic values with contemporary disciplines provides a crucial foundation for fostering practical ecological awareness and responding to the global environmental crisis. University involvement is evident not only in the development of environmental research but also through green campus campaign initiatives and digital literacy that emphasize sustainable ecological practices. These efforts create synergy between theory and practice, enabling Islamic ecotheology to be effectively applied in academic and social life. Thus, this research not only contributes academically but also provides practical guidance for communities and institutions in addressing ecological challenges, through the integration of theological, ethical, and ecological principles to realize a sustainable and harmonious life between humans and nature.

## LITERATURE REVIEW

The study of ecotheology, as a response to the global ecological crisis, has developed as an interdisciplinary field integrating theology, ethics, and ecology. This discussion is not exclusive to the Islamic world but also extends to Western academic and interfaith discourse.

On the one hand, the thoughts of global figures such as Seyyed Hossein Nasr have become central references in Islamic ecotheological literature. Nasr asserts that the modern ecological crisis is a spiritual crisis rooted in humanity's separation from cosmic consciousness and the loss of the sacred dimension in the relationship between humans and nature. In his critique of modernity, which separates science from spirituality, Nasr emphasizes the need for a resacralization of nature to re-understand the environment as a created being that demonstrates divine reality and cosmic harmony. Thus, ecotheology is not merely about ecology, but rather the restoration of the relationship between religion, the cosmos, and human ethics, which he believes has been torn apart by the modern anthropocentric and materialistic paradigm (Harianto et al., 2025).

Nasr departs from perennial tradition to connect Islamic teachings with contemporary ecology. The literature supports that, for Nasr, understanding environmental ethics in Islam begins not solely with religious texts but with a cosmological interpretation that internalizes the principle of monotheism as the unity between God, humanity, and nature. In this light, Islamic ecotheology serves as a critique of the reductionism of modern science, which often separates humans from nature—a separation that contributes to current ecological destruction (Wasil & Muizudin, 2023).

Besides Nasr, another significant contribution came from Mawil Izzi Dien, an Islamic scholar considered a pioneer of Islamic Environmental Ethics. This term signifies an attempt to synthesize classical Islamic teachings, particularly the Qur'an and Hadith, with ethical principles relevant to the contemporary ecological context. Dien himself developed the idea that Islam consciously incorporates principles that support environmental preservation and the protection of God's creation as part of the implementation of human responsibility as caliphs on earth. His work, *Environmental Dimensions of Islam*, explains the various theological, ethical, legal, and economic dimensions surrounding the Islamic approach to the environment, including the understanding that humans do not own nature as private property, but rather as a trust that must be cared for (Dien, 1997).

Izzi Dien's significant contribution is also evident in his attempt to connect classical concepts such as the caliphate and trusteeship with contemporary ecological realities. With this approach, he provides a systematic basis for adapting Islamic legal principles (*usul al-fiqh*) to environmental issues, and proposes that ecological awareness be built through education and social reform based on authentic texts (Dien, 1997). Meanwhile, Fazlun Khalid brings a practical dimension to the discourse of ecotheology through the organization he founded, the Islamic Foundation for Ecology and Environmental Sciences (IFEES). IFEES focuses on implementing ecotheological values through educational programs, conservation, and environmental campaigns in various Muslim communities worldwide. The organization produces educational materials, guides for mosques and schools, and concrete campaign projects such as green audits and reforestation activities that serve as a bridge between theological thought and action on the ground. The existence of IFEES demonstrates that Islamic ecotheology is not merely a theoretical discourse but also a social movement that encourages changes in ecological behavior in the global Muslim community (Khalid, 1999).

The discourse of ecotheology is not limited to the thoughts of specific figures but has also developed in contemporary research in many countries, including Indonesia. Many studies in Indonesia have attempted to explore the relationship between Islam and the environment from various perspectives. For example, an article in *Refleksi: Jurnal Kajian Agama dan Filsafat* (Reflection: Journal of Religious and Philosophical Studies) shows how Nasr's ecotheology is

understood in the Indonesian context to address local ecological issues through religious education and social advocacy. The study emphasizes the importance of ecotheology in addressing environmental damage caused by views that disrespect the sacredness of nature (Wasil & Muizudin, 2023).

Furthermore, other research in Indonesia emphasizes the importance of integrating Islamic values in building ecological awareness. For example, a study examining the integration of religion and science in the thought of M. Amin Abdullah suggests that a multidisciplinary approach combining religion and science can offer a more holistic understanding of the relationship between humans and the environment. This view aligns with the pillars of ecotheology, which rejects a sharp separation between spirituality and science in understanding ecological reality (Alwi & M, 2024).

Another study by Bagir in the Indonesian context shows that religion plays a significant role in interfaith social movements related to climate change. He observes that in this global phenomenon, there is a confluence between religious movements and environmental advocacy, further strengthening religion's position as a moral force in community ecological action. This review demonstrates that the study of religion and ecology in Indonesia is not merely about reading texts, but also about how religious narratives are perceived and applied in interconnected global and local contexts (Smith, 2018). However, the Indonesian literature shows that studies that comprehensively integrate ecotheological reconstruction with digital dynamics and contemporary ecological challenges are still limited. Many studies focus more on textual and normative aspects, while discussions on how digital spaces influence spiritually-based ecological practices are less systematically developed. This creates a relevant research gap that deserves further study, particularly regarding how social media and information technology influence people's ecological awareness and enable the emergence of good practices and challenges such as virtue signaling in an ecological context (Wasil & Muizudin, 2023).

The reconstruction of Islamic ecotheology, as an effort to bridge traditional theological teachings with contemporary global ecological realities, demands the integration of academic, moral, and social practice. This approach requires not only a rereading of classical Islamic texts in a modern context but also consideration of the dynamics of the digital public sphere, which has now become a primary arena for social discourse, including environmental issues. The reconstruction process involves combining Islamic ethical theory, principles of ecological justice, and a framework for social action that can reach the wider community. In this regard, the thinking of figures such as Nasr, Izzi Dien, and Khalid provides an important conceptual foundation, while research in Indonesia provides the empirical context and implementation challenges that must be addressed by further studies. Thus, the literature on Islamic ecotheology confirms that a theological approach to the global ecological crisis is not only relevant but essential for producing an environmental paradigm rooted in spiritual values, ethics, and faith, while also capable of responding to contemporary challenges, including the increasingly pressing dynamics of digital culture and climate change.

## METHOD

This study employed a qualitative method with a library research design because the discussion of ecotheology requires in-depth exploration of religious texts, scientific literature, and philosophical thought. This method allows researchers to examine and interpret textual

and conceptual data, thereby comprehensively exploring theological, ethical, and ecological principles (Creswell & Clark, 2018; Sugiyono, 2019). The research data sources are divided into primary and secondary sources. Primary sources include the Qur'an and hadith, classical Islamic works discussing environmental jurisprudence, and the thoughts of Islamic ecotheological figures such as Seyyed Hossein Nasr, Mawil Izzi Deen, Fazlun Khalid, and others. Secondary sources include international journal articles discussing ecotheology, environmental ethics, and religious studies; scientific reports related to the ecological crisis from international institutions such as the IPCC and UNEP; contemporary books on environmental theology and spiritual ecology; and digital public space discourses related to environmental campaigns (Hasan, 2008).

Data collection techniques were conducted through literature searches in academic databases such as Google Scholar, Journal Storage (JSTOR), and the Directory of Open Access Journals (DOAJ). Furthermore, document analysis was conducted on relevant papers, books, journals, scientific reports, and other academic documents. The collected data were then grouped by theme, including theology, ecology, digitalization, and social praxis, thus facilitating a systematic analysis process (Miles et al., 2014). In the analysis stage, this study utilized several techniques. Content analysis was applied to examine the teachings of the Qur'an and hadith related to the environment. A hermeneutic approach was used to understand the sacred texts in the context of the modern ecological crisis. Reflective analysis was conducted to link theological values to contemporary ecological and digital challenges (Sugiyono, 2020). Next, conceptual synthesis was applied to build a comprehensive framework for reconstructing Islamic ecotheology, which can serve as a foundation for the formation of environmental ethics based on Islamic spirituality in the modern era.

## DISCUSSION

### Theoretical Foundation of Islamic Ecotheology

Islamic ecotheology is a discipline of study that comprehensively highlights the interrelationships between theology, ethics, and the environment. This approach emerged in response to the complexity of the global ecological crisis, including climate change, environmental degradation, species extinction, and pollution that threaten the balance of the universe. From an Islamic perspective, nature is not viewed merely as an object to be exploited, but as a divine trust that demands full responsibility from humans. The foundation of Islamic ecotheology is reflected in four fundamental principles: *tawhid*, which affirms the unity of creation and an ontological relationship with God; *amanah*, which emphasizes humanity's role as stewards and guardians of the earth; *mizan*, which emphasizes cosmic balance; and *ihsan*, which encourages humans to act with kindness and sincerity beyond minimal obligations. These four principles are integrated to form a holistic and applicable ecological ethical framework, bridging the spiritual, moral, and practical dimensions of caring for nature (Derysmono & Kahfi, 2025).

#### 1. Tauhid: The Ontological Foundation of the Unity of the Cosmos

Tawhid is the primary foundation of Islamic thought, emphasizing the oneness of God. However, in the context of ecotheology, tawhid is interpreted not only theologically but also ontologically, namely as the principle of the unity of all creation. Everything in nature is interconnected and forms a harmonious network of life. Nature itself is considered the second book after the Qur'an, which must be contemplated to understand the signs of God's presence

(verse kauniyah). This view emphasizes that humans cannot separate themselves from nature because every action on the environment will affect the entire cosmos. Nasr emphasized that environmental damage is not only a physical or ecological problem, but also a reflection of human spiritual disharmony (Nasr, 1996b). In other words, the violation of the balance of nature is a reflection of humanity's moral and theological crisis. Within the framework of ecotheology, understanding tawhid fosters awareness that the sustainability of human life and all creatures depends on respect for the cosmic laws established by God. This awareness also serves as a philosophical basis for a holistic approach to development and human interaction with nature, where excessive exploitation is seen as a violation of the principle of cosmic unity.

## 2. Amanah: The Caliphate's Mission That Transcends Generations

The principle of trust affirms humanity's position as caliphs on earth. As caliphs, humans are given the responsibility to protect, nurture, and prosper the earth, not to exploit it solely for personal or group interests. Trust in Islamic ecotheology encompasses ecological, social, and spiritual dimensions. Ecologically, trust requires humans to manage natural resources sustainably, avoid destructive practices, and ensure ecosystem regeneration (Aridah et al., 2025). Socially, trust emphasizes justice and well-being for all living things, including future generations. Spiritually, trust reminds us that the earth is a trust from God that must be maintained to ensure it remains in a condition suitable for human life and other creatures. Dien emphasized that the contemporary context demands a broader understanding of trust, namely refraining from excessive consumption, environmentally destructive behavior, and exploitative and unsustainable economic practices (Dien, 1997). Trust is not merely a personal responsibility, but a moral obligation that must be fairly passed on to future generations. In this perspective, development and modernization must not ignore ecological principles based on trust, because violation of these principles can lead to ecological disasters, social injustice, and moral crises.

## 3. Mizan: The Principle of Balance in Islamic Ecology

Mizan, or balance, is a fundamental principle in Islamic teachings that emphasizes the order and harmony of nature. The Qur'an states that everything was created in balance (QS. Ar-Rahman: 7–9), indicating that nature operates in a harmonious cycle. From a modern ecological perspective, the principle of mizan aligns with the concept of stability in ecological systems, where every element of the environment—land, water, air, flora, and fauna—has an interconnected role in maintaining ecosystem balance. Excessive human intervention, such as massive deforestation, industrial pollution, or unsustainable development, can disrupt this cycle and trigger ecological disasters (Zueva et al., 2024). Foltz emphasizes that understanding mizan directs humans to act as wise managers, rather than as those who exploitatively subjugate nature (Foltz, 2003). The principle of mizan applies not only at the ecological level but also at the social and spiritual levels, where justice, moderation, and responsibility guide human interaction with nature. By understanding the mizan, Islamic ecotheology emphasizes that the balance of nature must be maintained to ensure the harmonious life of humans and all living creatures. Applying the mizan also demands a collective awareness that every action toward nature has consequences for the entire cosmos.

## 4. Ihsan: Universal Ecological Goodness Ethics

Ihsan is a principle that emphasizes the best course of action that goes beyond minimal obligations. In the context of ecotheology, ihsan teaches that humans must treat nature, animals, plants, and the entire ecosystem with optimal kindness. The Prophet Muhammad (peace be

upon him) emphasized this ethic through various practices, such as prohibiting indiscriminate cutting down of trees, maintaining water quality, and encouraging reforestation and environmental care (Sardar & Ahmed, 2012). The principle of *ihsan* guides humans to act not only based on personal or group interests, but also for the welfare of all living beings. The ethic of *ihsan* encourages active participation in conservation, ecosystem restoration, and responsible ecological practices. In the modern context, the principle of *ihsan* can be implemented through various social and digital activities, such as environmental campaigns, spirituality-based ecological education, and advocacy for pro-environmental public policies. *Ihsan* also transcends local and temporal boundaries, as ecological good done today impacts future generations and the balance of the cosmos as a whole (Abdallah et al., 2019). Thus, *ihsan* strengthens the principles of monotheism, trustworthiness, and equality, because it emphasizes concrete actions that reflect ecological awareness based on Islamic spiritual values.

The four principles of *tawhid*, *amanah*, *mizan*, and *ihsan* do not stand alone, but are integrated to form a holistic framework of Islamic ecotheology (Gada, 2024). *Tawhid* provides an ontological foundation that affirms the unity of the cosmos; *amanah* emphasizes human responsibility as stewards of the earth; *mizan* emphasizes the balance that must be maintained in human interactions with nature; and *ihsan* encourages the application of a universal and concrete ethic of goodness. This integration enables Islamic ecotheology to become a transformative paradigm that is not only critical of environmental damage but also offers solutions based on spirituality, morality, and science. Reconstructing this understanding is crucial to addressing contemporary challenges, including digitalization, excessive consumption, and economic practices that damage ecosystems (Vella & Rizal, 2024). With a solid theoretical foundation, Islamic ecotheology provides guidance for building ecological awareness, moral responsibility, and harmonious sustainability for all humanity and other creatures.

### **Reconstruction of Islamic Ecotheology in Facing the Ecological Crisis**

The contemporary ecological crisis, encompassing climate change, biodiversity loss, and trans-regional pollution, cannot be understood solely as an environmental issue but also encompasses theological, ethical, and epistemological dimensions (Rohman et al., 2024). From an Islamic perspective, this situation demands an ecotheological reconstruction so that the normative teachings of the Qur'an can be contextually actualized in addressing the complexity of modern ecological issues. This reconstruction serves as a bridge between theological values and the ever-changing ecological reality. Seyyed Hossein Nasr emphasized that environmental degradation fundamentally stems from the spiritual crisis of modern humanity, characterized by the severance of the sacred relationship between humans and nature. Therefore, restoring spiritual awareness is a crucial element in efforts to respond to the ecological crisis in a sustainable and meaningful manner (Nasr, 1996b). Therefore, ecotheological reconstruction must begin with a restoration of the monotheistic perspective that interprets nature as a manifestation of God's signs (*ayat kauniyah*) that must be respected and preserved.

The concept of caliphate stewardship and ecological mandates are central foundations within the framework of the reconstruction of Islamic ecotheology. From this perspective, humans are seen as having a moral responsibility to preserve and protect nature, not simply exploit it arbitrarily (Khasani, 2025). Mawil Izzi Dien emphasizes that humanity's position as caliph does not grant license to dominate or exploit nature, but rather is a moral mandate that demands balance (*balance*) in every interaction with God's creation. This principle emphasizes

the importance of ecological awareness based on ethics, spirituality, and social responsibility, so that humans can act as wise stewards. Thus, Islamic ecotheology emphasizes that environmental sustainability is a trust that must be maintained for the well-being of present and future generations (Dien, 1997).

Ecotheological reconstruction emphasizes that the concept of *amanah* in the modern context encompasses concrete ecological responsibilities. This includes refraining from excessive consumption, avoiding environmentally damaging economic practices, and restoring spiritual awareness in treating nature as an entity with intrinsic value. This approach emphasizes that humans do not merely interact with nature instrumentally but also recognizes the rights and dignity of nature as God's creation (Muin et al., 2025). Thus, environmental ethics from an Islamic perspective is not limited to *fiqh* rules or mere ritual obligations, but rather develops into a comprehensive moral guideline, guiding sustainable, just, and responsible ecological behavior. This integration of spiritual values, moral responsibility, and practical action forms an ecotheological framework relevant to contemporary challenges, enabling Muslims to play an active role in maintaining the balance of nature and ensuring sustainability for present and future generations (Muhammad et al., 2024).

The reconstruction of Islamic ecotheology demands a harmonious integration of classical Islamic scholarship and the findings of modern ecological science. This approach combines an understanding of religious texts with contemporary scientific knowledge to provide relevant solutions to current environmental challenges. Zainal Abidin Bagir emphasizes that interdisciplinary methods enable religion to play a more active and substantive role in responding to climate change issues and global ecological problems. By integrating theological, ethical, and scientific perspectives, the reconstruction of Islamic ecotheology not only strengthens spiritual awareness but also encourages concrete practices in environmental management. This approach emphasizes that religion can be an effective driver of social and ecological change, while maintaining a balance between spiritual values and the ecological needs of modern society (Bagir, 2025).

The integration of theological principles with modern environmental science is crucial, as many key concepts in the Qur'an, such as *mizan* (balance), *fase* (fascism), *tadabbur* (contemplation), and *ihsan* (compassion), acquire new meaning and resonance when interpreted through the lens of contemporary ecology. For example, the principle of *mizan*, which emphasizes cosmic balance, aligns with the concept of homeostasis in modern ecology, explaining how the stability of ecological systems can be disrupted by excessive human intervention. This imbalance has the potential to trigger environmental disasters, such as floods, droughts, and biodiversity loss. By understanding Qur'anic verses through a modern scientific perspective, Islamic ecotheology offers a reflective framework that links spiritual values, morals, and ecological practices. This approach not only strengthens religious awareness but also provides a rational basis for developing sustainable behaviors and policies, establishing humans as responsible stewards of nature, in harmony with the divine mandate and the balance of the cosmos.

In addition to the theological and epistemological dimensions, the reconstruction of Islamic ecotheology also requires a real practical orientation. Fazlun Khalid, through his organization Islamic Foundation for Ecology and Environmental Sciences (IFEES), emphasizes that ecological change based on Islamic values must be realized through concrete actions. This approach includes environmental education that fosters ecological awareness, community conservation to protect and restore local ecosystems, and social action that encourages

grassroots community participation (Hidayat, 2023). IFEEES demonstrates that ecotheological theory is not merely understood academically but must be translated into practices that directly impact the environment and society. This strategy allows for the operational application of Islamic spiritual and ethical values, building collective responsibility, and promoting sustainability. Thus, a practical orientation is a key element in ensuring that ecotheological reconstruction becomes more than just a theoretical discourse but a concrete instrument in responding to the global ecological crisis (Khalid, 1999). The involvement of communities, religious institutions, and digital networks is crucial for moving environmental ethics from discourse to concrete action. In other words, the reconstruction of Islamic ecotheology is not merely a reinterpretation of texts, but also a reconstruction of the ecological habits of the community.

The reconstruction of Islamic ecotheology is essentially a process encompassing theological, intellectual, and practical dimensions, with the aim of addressing the challenges of the global ecological crisis through the holistic application of Islamic values. This approach integrates the principles of monotheism, human responsibility as caliph, and the integration of traditional and modern science to build a profound ecological understanding. Furthermore, ecological action involving communities is crucial in ensuring that the application of ecotheology is not merely theoretical, but also practical and impactful (Zulkifli et al., 2023). Within this framework, Islamic ecotheology can serve as a transformative paradigm that guides humanity to maintain the balance of nature, respect the rights of all creatures, and develop a just and sustainable relationship with the environment. Through the integration of spiritual values, ethics, and social practices, Islamic ecotheology offers a relevant and applicable alternative in responding to the contemporary ecological crisis.

### **Ecotheology's Contribution to Modern Environmental Ethics**

Ecotheology presents an ethical framework that broadens and deepens modern environmental ethics by incorporating transcendent dimensions, spiritual motivations, and structured and institutionalized religious practices. This approach emphasizes not only normative or moral aspects but also connects ecological awareness with spiritual values and human religious responsibility towards nature. By integrating theological principles and organized religious practices, ecotheology provides a foundation for developing consistent, reflective, and sustainable ecological action. In addition to strengthening individual awareness, this framework also encourages social transformation through religious communities and institutions, so that ecological values can be internalized and implemented in practice (Mardani & Masuroh, 2025). Thus, ecotheology serves as a holistic guide that integrates ethics, spirituality, and social practice to respond to contemporary environmental challenges more deeply and effectively.

First, ecotheology presents transcendent values not found in secular environmental ethics approaches. From an Islamic perspective, preserving nature is seen as a form of worship and obedience to God. Human activities in maintaining ecological balance are not merely practical actions, but also an implementation of spiritual responsibility stemming from the teachings of monotheism. Seyyed Hossein Nasr emphasized that the relationship between humans and the environment cannot be separated from a monotheistic cosmological understanding, in which nature is seen as a manifestation of divine signs (kauniyah verse). This perspective emphasizes that every human action towards nature must reflect an awareness of the sacredness of God's creation and the cosmic interconnectedness between humans, other creatures, and the

universe. Thus, protecting the environment becomes an integral part of religious ethics and spiritual practice, while simultaneously building ecological awareness grounded in moral principles and faith in everyday life (Nasr, 1996b). This approach provides a binding metaphysical foundation, so that ecological action is not only a social moral obligation, but also an expression of spiritual piety.

Second, ecotheology presents spiritual motivations that serve as drivers of lifestyle change. Values such as amanah (trust), the concept of the caliphate, and ihsan (good deeds) form a strong motivational framework for fostering sustainable ecological behavior. Amanah emphasizes human responsibility towards the earth as a divine mandate, while the caliphate emphasizes humans' role as stewards who maintain the balance of nature. Mawil Izzi Deen highlights that Islamic ethics provides an internal moral impetus that can restrain exploitative behavior and guide humans to act wisely and responsibly. The principle of ihsan encourages individuals to act optimally, not only fulfilling minimal obligations but also caring for the welfare of all living beings. By integrating these values, Islamic ecotheology provides a solid ethical and spiritual foundation for developing ecological awareness and practicing sustainability in human interactions with the environment (Dien, 1997). This spiritual motivation complements modern environmental ethics, which often relies on instrumental rationality or the calculation of long-term benefits, thus providing a more comprehensive ethical depth.

Third, ecotheology makes a significant contribution through concrete and replicable models of religious practice. In Indonesia, several movements based on religious institutions—including eco-mosques, eco-Islamic boarding schools, and green campuses—provide concrete examples of how theological values can be translated into everyday environmental practices. These programs encompass environmental education, efficient energy management, water conservation, and the adoption of environmentally friendly consumption patterns. This approach demonstrates that religion serves not only as a normative framework but also as a driver for concrete ecological action. Zainal Abidin Bagir emphasizes that the integration of religious values and socio-ecological practices enables the creation of more resilient and empowered communities in the face of environmental crises. Thus, movements based on religious institutions provide a practical model for implementing ecotheology, combining spiritual awareness, moral responsibility, and concrete actions for ecological sustainability (Bagir, 2025). These practices demonstrate that ecotheology is not merely a normative discourse but also a practical strategy that can increase ecological literacy and build a culture of sustainability at the community level.

Ecotheology makes a significant contribution to the development of modern environmental ethics. This approach integrates a profound spiritual dimension, moral drive, and the capacity for concrete practical application, thereby fostering sustainable transformation of ecological behavior. Ecotheology emphasizes not only theoretical awareness but also guides humans to take concrete action to maintain the balance and sustainability of nature. This contribution is increasingly relevant amidst the escalating global ecological crisis, where old, exploitative paradigms are no longer adequate (Ibadulloh & Mutaqin, 2023). Within an ecotheological framework, humans can reimagine their relationship with nature through an integrated combination of spiritual values, ethics, and social practices, resulting in a holistic approach to the environment. This approach emphasizes that sustainable ecological behavioral change requires moral awareness, spiritual motivation, and consistent, practical implementation, resulting in a tangible impact on the planet's sustainability and future generations.

## Ecotheology in Digital Public Space

The development of digital technology has created a new landscape for the expression and dissemination of religious values, including ecotheology. Digital public spaces, through social media, video platforms, and online discussion forums, have become new avenues for the production, distribution, and consumption of religious discourse related to environmental issues. In this context, ecotheology is no longer confined to traditional pulpits or academic spaces, but is widely reproduced by various actors, from religious scholars and environmental activists to digital communities and ordinary users participating in ecological campaigns. This can take the form of short content, digital posters, or educational narratives that are easily accessible to the public. This digital transformation opens up opportunities for ecotheology to become a more inclusive, participatory, and responsive public discourse, allowing spiritual values and environmental ethics to be internalized by the wider community through dynamic and collaborative online interactions (Mafaza et al., 2025).

Digital public spaces enable religious ecological messages to reach a wider audience through amplification mechanisms. Various campaigns, such as tree-planting drives, fasting from plastic, or oxygen charity initiatives, can spread virally and create collective ecological awareness in a short time. Zeynep Tufekci emphasized that digital technology has the unique ability to accelerate social mobilization while creating space for networked activism, namely network-based activism that is more flexible, collaborative, and responsive to global issues. In the context of ecotheology, digital space is not only a medium for disseminating information, but also a participatory platform that enables public involvement in ecological practices, builds environmentally conscious communities, and strengthens collective action in addressing challenges such as climate change and environmental degradation (Tufekci, 2017). Thus, digital space functions as a catalyst for the dissemination of ecotheological values, especially among the younger generation who actively use digital platforms. However, digital public space also brings complex challenges.

First, religious ecological discourse is vulnerable to the commodification of goodness, where ecological actions are reduced to images or symbols to gain likes, engagement, or reputational gain. This phenomenon is related to the concept of virtue signalling, namely the tendency to publicly express moral or ethical concerns without a concrete commitment to changing behavior. In the context of digital ecotheology, this practice occurs when individuals or groups display environmentally friendly actions, social campaigns, or educational content as symbols of morality, but substantial implementation of ecological change is often minimal or inconsistent. Although digital public spaces allow for the amplification of ecological messages, virtue signalling highlights the challenges in ensuring that the ecological awareness and participation that is built is authentic, impactful, and sustainable, not merely performative or a tool for social legitimacy without real action on the ground (Tufekci, 2017).

Second, social media algorithms can reinforce moral polarization, dividing groups based on perceived ecological narratives, potentially leading to environmental discussions becoming identity conflicts rather than spaces for ethical dialogue. Fazlun Khalid emphasizes that the ecological crisis is essentially an ethical and spiritual crisis, and therefore, efforts to address it must be grounded in fundamental moral change, not merely symbolic actions or formal representations. This perspective suggests that promoting ecological awareness through public campaigns or digital narratives is not sufficient; it also requires fostering authentic personal and collective responsibility. Moral transformation involves internalizing religious values and environmental ethics in everyday behavior, enabling humans to act as responsible

stewards of nature. In other words, an effective ecological response must arise from a spiritual awareness that guides concrete actions, making sustainability practices an integral part of moral and social life, not merely a symbolic performance with no real impact on the environment (Khalid, 1999).

Digitalization opens up opportunities for the development of a more interactive and participatory ecotheology. Users of digital spaces can independently generate ecological knowledge, link religious tenets with scientific findings, and initiate collective action that transcends boundaries. Various innovations, such as eco-preaching, digital green sermons, and environmental preaching content, enable the renewal of theological practices relevant to the challenges of the 21st century. These digital platforms provide space for ecotheology to be actualized in a more contextual and responsive way, and encourage real social and ecological transformation. However, this potential can only be realized if digital practices are not trapped at a purely symbolic level but continue to emphasize the implementation of impactful practices (Fitryansyah, 2024). Thus, the digital public space functions as a strategic arena for reconstructing Islamic ecotheology, combining spiritual values, ethics, and concrete, relevant, and transformative ecological actions.

### **Integrative Model: Theology – Ethics – Ecology**

An integrative model in Islamic ecotheology is designed to harmonize theological foundations, ethical frameworks, and modern ecological knowledge, thus forming the basis for the Islamic Eco-Ethical Framework. This approach arises from the understanding that the ecological crisis is not merely technical or scientific, but also related to the moral paradigm and theological consciousness of modern humans. By integrating the principles of tawhid, amanah, mizan, and ihsan with contemporary scientific findings, this model provides a conceptual foundation for the development of ethical, sustainable, and responsible ecological behavior. Furthermore, this integration enables humans to understand the relationship between spiritual values, moral responsibility, and practical actions in preserving the environment. Thus, the Islamic Eco-Ethical Framework serves as a holistic guide that not only emphasizes ecological awareness but also fosters social and spiritual transformation, making sustainable practices a concrete manifestation of human responsibility to nature and the divine mandate (Nasr, 1996b). This integrative model therefore combines three main dimensions: theology, ethics, and ecology.

In the theological realm, Islamic ecotheology emphasizes core principles such as tawhid, amanah, mizan, and ihsan as the foundation of humanity's relationship with nature. Tawhid affirms that all of nature is a unified creation that is ontologically connected to God, so that every element of nature has spiritual significance. The concept of amanah emphasizes humanity's responsibility as khalifah (vicegerent) to care for, maintain, and maintain the balance of nature, while mizan emphasizes the importance of harmony within the ecosystem to maintain this balance. The principle of ihsan encourages humans to act with sincerity, going beyond minimal obligations, for the well-being of all living things. The integration of these four principles forms a solid theological foundation for Islamic ecotheology, making environmental protection not merely a moral obligation but also a spiritual responsibility inherent in humanity's relationship with nature and the Creator. Thus, these principles serve as guidelines for developing ethical and sustainable ecological behavior (Nasr, 1996a).

The concept of amanah emphasizes the responsibility of humans as caliphs to care for and preserve creation, rather than exploit it destructively. Amanah teaches that humans must act as wise stewards, preserving the natural world for the benefit of present and future

generations. On the other hand, the principle of mizan highlights the importance of the cosmic balance inherent in every aspect of the universe. Every human interaction with the environment must maintain this harmony so that ecological cycles and the natural order remain stable. Violation of the principle of mizan can lead to ecological imbalances, such as natural disasters, ecosystem degradation, and biodiversity loss. Thus, the integration of amanah and mizan forms the ethical and spiritual foundation for human ecological behavior, emphasizing that the sustainability of nature is not only a practical obligation, but also a moral and spiritual responsibility integral to humanity's relationship with creation and with God (Khalid, 1999). Ihsan presents an ethical dimension that goes beyond minimal obedience, namely an orientation toward doing what is best for all of God's creatures.

The ethical dimension in Islamic ecotheology serves to formulate practical guidelines that strengthen the theological foundation. Islamic-based ecological ethics emphasizes the principle of moderation (*wasathiyyah*) in consumption patterns, ensuring that natural resources are used in a balanced and non-excessive manner. Furthermore, this ethic emphasizes ecological justice, which encompasses the protection of human communities, other living creatures, and the entire ecosystem (Afifudin & Rully S, 2023). Intergenerational responsibility is crucial, ensuring that current human actions do not undermine the ability of future generations to meet their ecological needs. By integrating these theological and ethical principles, Islamic ecotheology forms a framework that encourages sustainable and responsible ecological behavior. This approach bridges spiritual, moral, and practical values, enabling humans to fulfill their role as wise caliphs and maintain the balance of nature in accordance with divine mandates (Al-Qaradawi, 2018). On the other hand, this ethic demands a transformation of modern human lifestyles to become more environmentally friendly, so that ecological problems are no longer viewed as technical issues but rather as moral and spiritual imperatives.

In the realm of ecology, scientific knowledge related to climate change, biodiversity, land degradation, and pollution is a crucial component in formulating evidence-based policies. The integration of Islamic ecotheology and modern environmental science provides a conceptual foundation that enables the development of green technologies, the use of renewable energy, and sustainable environmental governance practices. This approach combines spiritual awareness and ecological ethics with scientific data, so that every environmental decision and intervention can be based on the principles of sustainability and moral responsibility. Furthermore, this integration encourages innovation in natural resource management, prevents overexploitation, and promotes a lifestyle in harmony with nature. Thus, the combination of ecotheology and modern environmental science not only strengthens theoretical understanding but also forms an effective practical strategy for responding to the global ecological crisis in a holistic, just, and sustainable manner (Kamali, 2013). Thus, the ecological dimension complements the theological and ethical aspects, enabling them to be translated into practical steps.

The combination of theological, ethical, and ecological domains produces the Islamic Eco-Ethical Framework, an ethical framework that aims to harmonize Islamic metaphysical perspectives, moral principles, and scientific findings in the field of ecology. This integrative model provides a conceptual basis for understanding the relationship between humans and nature holistically, emphasizing spiritual and moral responsibility in environmental management. In addition to offering a critique of exploitative and destructive development models, this framework also presents an alternative perspective based on spirituality, ethics, and scientific knowledge (Al Walidah & Husaini, 2023). Thus, the Islamic Eco-Ethical

Framework serves not only as a normative guideline but also as a guide for sustainable practical actions, encouraging transformation of ecological behavior, and fostering collective awareness of the importance of maintaining the balance of nature. This model asserts that environmental sustainability can be achieved through the complementary integration of spiritual values, moral responsibility, and scientific understanding (Susanti, 2025).

## CONCLUSION

Islamic ecotheology can be defined as a theological approach with strong and strategic relevance in responding to the increasingly complex and multidimensional global ecological crisis. The current environmental crisis is not only caused by technical and structural factors but is also rooted in a crisis of human values, morals, and spirituality. In this context, Islamic ecotheology offers a normative and ethical foundation that positions nature as an integral part of the transcendental relationship between God, humanity, and the universe. Through fundamental principles such as tawhid, amanah, mizan, and ihsan, Islam presents a holistic paradigm that views nature not as an object of exploitation, but as a divine trust that must be maintained with justice, balance, and responsibility. However, contemporary ecological challenges demand a reconstruction of ecotheology so that Islamic teachings do not stop at the normative-doctrinal level but can be implemented in the practice of social, economic, and cultural life, including in the digital public sphere. Digitalization brings new opportunities and challenges for ecological awareness, such as the emergence of phenomena of symbolic amplification, the commodification of good values, and moral polarization that can obscure the substance of environmental ethics itself. Therefore, Islamic ecotheology needs to be developed reflectively and contextually to remain relevant in the face of the dynamics of the times. The integration of theology, ethics, and ecology within the Islamic Eco-Ethical Framework is a crucial foundation for realizing sustainable life as a divine mandate. This integrative model not only serves as a critique of exploitative and anthropocentric development paradigms but also offers an alternative perspective rooted in Islamic spirituality, moral responsibility, and openness to scientific knowledge. Thus, Islamic ecotheology has the potential to make a significant contribution to building a civilization that is ecologically just, sustainable, and spiritually meaningful for humanity.

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